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# INDIANS AT • WORK



JUNE 15, 1934

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

OFFICE OF INDIAN AFFAIRS  
WASHINGTON, D.C.





# INDIANS AT WORK

## CONTENTS OF THE ISSUE OF JUNE 15, 1934

Volume I

Number 21

	Page
EDITORIAL . . . . .	1
Analysis of Official Vote of Indian Tribes on Wheeler-Howard Bill. . . . .	5
Excerpt from an Address by Ward Shepard, Indian Office Land Policy Specialist . . . . .	7
Excerpts from an Address by Allan G. Harper, Executive Secretary, American Indian Defense Association . . . . .	10
What the Yankton Camp is Doing with Leisure Time.....By Harold Schunk . . . .	13
The Navajo Boundary Bills . . . . .	15
How the "IECW Dollar" was Spent . . . . .	16
Wild Horse Eradication on Fort Apache.....By A. G. Hauge . . . . .	18
The New "Southwestern Mounted" . . . . .	21
A Development of the Representation of the Sciences in Abstract Indian Design . . . . .	24
A Directory of Indian Artists . . . . .	28
The Institute for Training Navajo Nurse-Aides . . . . .	29
Alaska's Share in the Civil Works Program . . . . .	31
Modest Proposal . . . . .	33
The Poor Old Man with the Long White Whiskers..By Robert Marshall . .	34



Two sets of facts have created a new epoch of life for most Indians since a year ago. There is no guarantee, as yet, that the new epoch will be permanent.

The first set of facts was the emergency appropriations, spent as they have been spent. Spent, that is, with minimum purchase of material and maximum of manpower, and with an unprecedented use of Indians in the leading jobs, and to some extent administered through the Indian groups. A great, convincing release of Indian strength, and a proof of Indian capacity and ambition, has resulted. Furthermore, these emergency expenditures have been devoted to the permanent improvement of an Indian estate, for the first time treated as being itself permanent and treated as a property requiring long-range planning for its development.

The other set of facts is the Wheeler-Howard bill and the Indian congresses and Congressional hearings and the sustained, nation-wide discussion which that bill has occasioned. The des-

perateness of the situation of the majority of the Indians; its fast increasing desperateness; and the big and permanent remedy, have become understood by most of the Indians and by millions - actually - of the white people. This result has already been achieved, and stands as the foundation of what must be built on it, whether or not the President's bill is passed at the session of Congress about to die. (Today, June 12th, the Senate has enacted the bill.)

Now a word as to the first set of facts. The emergency expenditures are temporary. What will be the situation when they stop? Is it going to prove that the Indian activity - so convincing, so superb as it has seemed - was really nothing more than a response by 25,000 or 30,000 Indians to a small Government wage? Should that prove to be the case, then (a) much of the improvement created by the emergency expenditures will soon go to pieces and (b) the tide of life will ebb; two or three years from now, we and the Indians will

"Only hear

Its melancholy, long-withdrawing roar,

Retreating to the breath

Of the night-wind down the vast edges drear

And naked shingles of the world."

What is going to be the answer?

Every service employee and every Indian is called on to help find the answer - and achieve it.



Once, and for long thousands of years, and right until yesterday, it was the pride of Indians always to give back more than they received; it was a shame, a humiliation to Indians ever to give back less than they received. Will they now - before emergency expenditures stop - commence to give back (to the nation, and to their own tribes and own local communities) more than they are receiving - more than they are being paid to give back? If they do, then truly the Indian race will have been splendidly reborn, and the future will belong to it.

A word as to the second set of facts. In INDIANS AT WORK, before now, I have testified that the Indian handling of the problems contained in the Wheeler-Howard Bill, and the response of the Indian will to the challenge of this legislation, has been profoundly impressive. Every day that passes brings enriched evidence of this grand, unafraid, and intellectually capable meeting of the legislative challenge by most of the tribes.

Now, the bill, with fewer or more imperfections, will pass, or it will not pass. If it passes, then let every Indian and every Service employee know that this result will have done nothing more than to open the bolted and chained door and free the Indians and the Service for a long - an exhilarating - and a hard and uncertain journey. It will not even have fixed the goal of the journey; it will only have freed the Indians and the Service from the dead hand of a bitter past, so that they can start to discover and create their own goals.

And if the bill does not pass now, we must not - we Service people and Indians - let our own purpose be dismayed. We must strike for the result when Congress meets again; and meantime, within the cruelly limiting conditions which the bill tries to remedy, we must exert all our ingenuity, all our confidence and purpose, and much forbearance with one another, to the end that meantime - until emancipating legislation be granted - life shall increase within each of us the intensity of its vibration. Nothing can defeat the Indians, if only their own energies and their determinations do not fail.

JOHN COLLIER,

Commissioner of Indian Affairs.



## ANALYSIS OF OFFICIAL VOTE OF INDIAN TRIBES ON WHEELER-HOWARD BILL

To date, of 92 tribes that have voted, with a total population of 180,163 Indians, 74 tribes representing an Indian population of 158,279, voted in favor of the Wheeler-Howard Bill, and 18 tribes representing an Indian population of 21,884 voted against the Bill.

Of those tribes favoring the Bill, 74 in number and representing an Indian population of 158,279, six tribes, (the Havasupai, Red Lake Chippewa, Blackfeet, Suquamish, and Lac Courte Oreille and Pine Ridge Sioux) representing a population of 16,009 ask for certain amendments or assurances, particularly with respect to treaty rights, free choice to retain present government if desired, continuance of present Federal responsibility, and relaxation of original provisions in the bill concerning heirship. It is believed that these requests are met in the revised Wheeler-Howard Bill, as reported favorably by both the Senate and House Indian committees.

Of those tribes against the Bill, 18 in number representing a population of 21,884, no tribes except the Snoqualmie and the Klamath voted against the Bill as such, but only against its application to them. It appears, however, from resolutions received from the remaining 16 tribes representing a population of 20,485, that objections to the Bill are based either on provisions which have been altered in the Bill, as reported by both committees, or upon misin-

terpretations, particularly of the tribal and corporative home-rule provision which is entirely voluntary.

The Snoqualmie, representing a population of 50, and the Muckleshoot representing a population of 164, will consider the merits of the bill only after their claims now pending in the Court of Claims in Washington, D. C., are settled. The Spokane may approve the Bill if given certain guarantees.

The Klamath, representing a population of 1,349, desire the continued right to sell inherited land to whites. In this connection it may be observed that their eagerness to sell inherited lands to whites comes from an economic condition which is unique. On the basis of figures in the Merriam report on Indian Administration (1928, page 444) the average per capita wealth of the Klamaths is approximately \$28,000, more than twice the average wealth of the next wealthiest tribe, the Osage. The average per capita wealth of almost fifty percent of the Indians is less than \$500.

In the brief time the Indians have had to reconsider the revised bill as reported out by the Senate committee, the Indian Office has received unofficial information from many of the tribes, particularly the Yanktons, Crows and Coluilles, of their desire to reconsider their adverse vote in the light of recent modifications. The Cheyenne-Arapaho of Oklahoma have officially asked to be included in the recently reported Senate Bill. It is believed that further consideration by Indian tribes of the bill as reported out will bring additional changes in adverse opinion.

EXCERPT FROM AN ADDRESS BY WARD SHEPARD, INDIAN OFFICE LAND POLICY SPECIALIST,  
TO THE CONFERENCE ON MINORITIES OF THE WOMEN'S INTERNATIONAL LEAGUE FOR PEACE  
AND FREEDOM, CHICAGO, MAY 28.

Chicago has been the focal point of considerable propaganda against the Wheeler-Howard Bill. Especially active in this opposition has been Mrs. Flora Warren Seymour, a citizen of Chicago and a former member of the now defunct Board of Indian Commissioners. Mrs. Seymour has repeatedly charged, in the daily press and elsewhere, that the new policy is communistic and looks to permanent segregation of the Indians in a tribal status. She has said that Commissioner Collier has used high pressure salesmanship to try to "sell" the new policy to the Indians and that Secretary of the Interior Ickes has sought to suppress free discussion of the new policy by employees of the U. S. Indian Service.

The best that can be said of these charges is that they totally misrepresent the actual facts. The new Indian land policy seeks to place the allotted grazing and forest lands back into tribal ownership. It does so, not because this is "Communism", but because long experience has shown that this is by all odds the best form of ownership for the intelligent management of such lands. Communal ownership of grazing and forest lands has been widely practiced for centuries in practically every European country; it is the system which has been developed brilliantly in our great national forests. The allotment of the Indian grazing and forest lands was a costly blunder. In calling the new land policy "Communism",

Mrs. Seymour betrays her complete unfamiliarity with the principles of land management.

And what of the charge of "segregation"? The bill simply grants to Indians what the white man has fought and died for over the centuries; the right to organize for his own welfare and to manage his own affairs instead of being ruled by irresponsible despots. Mrs. Seymour opposes granting the Indians these rights and thereby lends her support to the present system of Indian peonage. The new policy will give to the Indians what they have never had: experience in civic and business affairs. Without this experience, there is no chance for the Indians ever to become responsible citizens.

And what of the charge of high-pressuring the Indians to support the Wheeler-Howard Bill? The facts are precisely the opposite. We held fifteen big Indian councils and innumerable small ones throughout the "Indian country" of the United States. The purpose of these councils was-- first, to wake the Indians up to their dangerous situation, and second, to obtain their intelligent help in working out a constructive and creative program. The Indians responded magnificently everywhere. We refused to allow these preliminary councils to vote on the bill because we insisted that the delegates must go back home and discuss it with their people. Never before in their history as Government wards have the Indians been so active and so alert; never before have they had even a remotely comparable chance to shape Indian policy. As a result of this popular referendum, many important features of the original draft bill were modified to meet the wishes of the



Indians. After these prolonged debates, the responsible tribal councils representing 158,000 Indians have thus far indorsed the Bill; the councils of 21,000 Indians have opposed it.

Likewise, the personnel of the Indian Service has played a vital part in shaping this program. Nevertheless, a section of the Chicago press has misrepresented the intent of a circular letter in which Secretary Ickes rebuked the activities of a small minority of the Service personnel engaged in secret activities to mislead the Indians and thwart the new program. This letter has nothing to do with freedom of speech in any honest meaning of that term. I know of no organization - industrial, Governmental or other - which tolerates secret, subversive activities against policies initiated by the responsible heads. As for freedom of speech, the new Indian program is the outcome of the fullest, most open, and most democratic discussion by Indian Bureau personnel, the Indians, the Indian welfare groups, the press, and the general public.

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Correction. In the June 1 INDIANS AT WORK there appeared a list of organizations which have approved or endorsed the Wheeler-Howard Bill. The name "National League of Catholic Women" was given. This name should have been "Catholic Daughters of America". We deeply regret the error and present our apologies.

EXCERPTS FROM AN ADDRESS BY ALLAN G. HARPER, EXECUTIVE SECRETARY,  
AMERICAN INDIAN DEFENSE ASSOCIATION, TO THE NATIONAL CONFERENCE ON  
SOCIAL WORK, KANSAS CITY, MAY 20-26

.... For years friends of the Indians have labored over the almost infinite ramifications of the Indian situation for a constructive solution. The Wheeler-Howard Bill is the fruit of their labors. It is based upon expert analysis of the causes of Indian decline, and it is aimed at long-range rehabilitation. It is not a rush job, but it is an emergency measure in the sense that it is the only comprehensive program yet offered, that an awakened Indian majority demands its passage and that it has the backing of the Administration.

The manner in which this legislation has been brought forward strikes a contrasting note in the history of Indian affairs. Its convinced, energetic advocates wisely solicited the opinion and approval of the Indians themselves. There is a wide chasm separating a Commissioner of Indian Affairs who wrote in 1889 in his annual report that, "The Indians must conform to the 'white man's ways,' peaceably if they will, forcibly if they must," and the present Commissioner who recently wrote: "The futures of the Indian tribes will be diverse, as their backgrounds and present situation are diverse. The bill will not predetermine these futures. It is they who should determine their own futures."

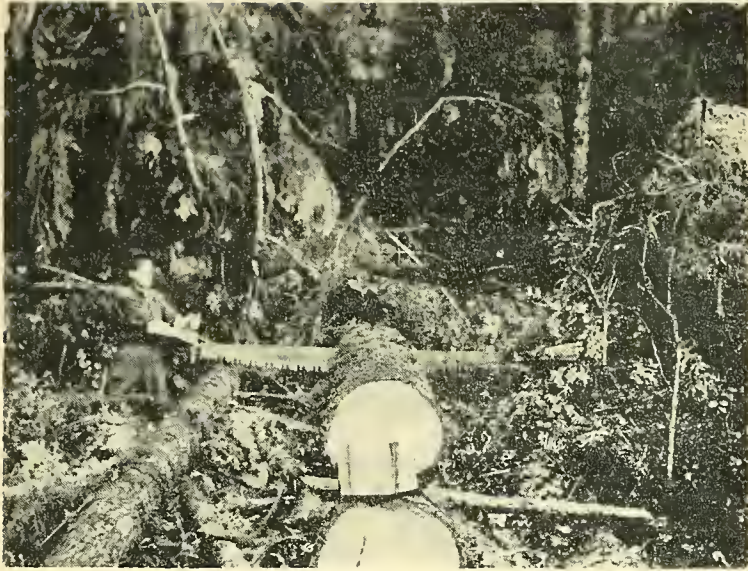
Many people hold that since, in fact, our white civiliza-



tion has largely destroyed Indian culture, there is nothing else to do but wipe it out entirely, and with *déspatch*. There is no time to treat on this argument, but I must make one important suggestion - that they read Margaret Meade's scientific exposition, "The Changing Culture of an Indian Tribe." Here Dr. Meade bares the impossibility of the radical assimilator's main purpose: the sudden, complete substitution of one set of social, economic, political, religious concepts for another. The cultural remnants persist in confusing and negating the effort; and create instead of new values, an unceasing conflict and maladjustment.

There is nothing in this bill which would decide now the ultimate status of the Indians. Rather it would lift them out of indigency and spiritual bankruptcy into a position where they may choose themselves. If it is the fate of the majority, as it seems to be, that they shall be absorbed into white life, it is the purpose of this legislation that they shall be absorbed on a level which is consonant with decency and honor, which does not exclude them from taking with them something of their racial heritage. This bill is free of any trace of that over-bearing superiority which has characterized the relations of the two races. It does not scorn the Indian part of the Indian. It proposes that his absorption into the life of the nation shall stem upon his racial past as a natural development.

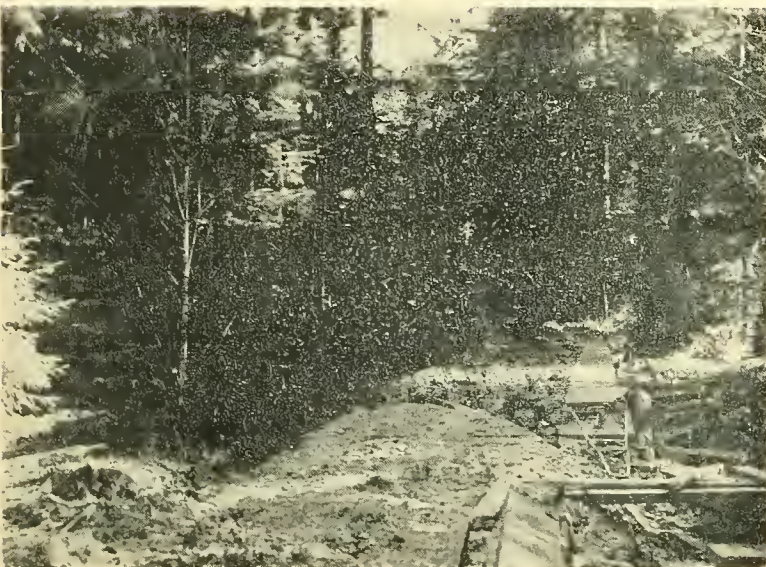
IECW CREWS AT WORK IN THE NORTH WOODS



Right of Way Clearing,  
Lone Mountain Lookout  
Truck Trail, Taholah



Right of Way Crew  
Hobuck-Sooes Truck  
Trail, Neah Bay



Clear Water Truck  
Trail, Taholah



## WHAT THE YANKTON CAMP IS DOING WITH LEISURE TIME

By Harold Schunk

Camp Manager, Indian Emergency Conservation Work

The Yankton Camp has been carrying on a very successful program the past year.

I have tried to have enough entertainment to keep the boys interested in camp life and all of our entertainments are accomplished during the leisure time. The many activities that we have had have proven to be a very prominent factor in the discipline, the spirit of unity in the group and the tendency to work together as a body. Because of these activities the boys have been more content to stay in camp.

The Yankton Camp publishes a paper. This paper contains news of the work done by the boys and also the recreational activities and bits of humor. We obtained ads from several business firms in nearby towns and the money paid for these was used to buy athletic equipment. A new cover design is drawn every week by the boys. Alan Frederick, one of the camp boys, is the editor. He works on the paper during his leisure time.

During the fall and winter months, a weekly Wednesday night program was held. This program consisted of present day topics, talks on botany, history, anatomy, sports and so forth, quartets, solos, duets, orchestra, jigging and tap dancing, and we

also had an outside speaker for several of our programs. These programs seemed to be very beneficial to the boys in many ways. They overcame being timid and also learned many interesting things from each others' talks.

Two boxing meets were scheduled for the boxers of the camp with boys from Winner, S. D. The bouts were held in the St. Francis Mission Gymnasium. Only one bout was lost in the two engagements. The boys trained hard for the fights and the outcome showed that they were in condition. The men who entered were Foster and Harold Cournoyer, Levi and Allen Shunk, Albert Shunk, George Drappeau, ToTo St. Pierre, Narcisse Merrick, Albert Frederick and Albert LaRoi.

The camp has an outdoor basketball court and a volleyball court. Nearly every man in camp enjoyed these games. Most of the games in these sports were played between the boys of the camp.

The boys at present are going out for baseball. Twenty candidates have reported and they are trying hard to make the first nine. We obtained our suits as a gift from a former Indian ball team at Greenwood, S. D. The camp boys took up a collection and bought new gloves, balls and bats. We have a good diamond cleared near the camp. The team is made up mostly of young boys and the chances are good for a successful season.

Classes were held during the winter months regularly in botany, physiology, English and sociology. These classes were very

interesting to the boys. If the camp runs through 1934, the studies will be resumed this fall. We expect to carry the botany class through the summer as soon as we get a better lighting system.

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#### THE NAVAJO BOUNDARY BILLS

As this issue of INDIANS AT WORK goes to press, the Arizona Navajo Boundary Bill has passed both Houses of Congress and been presented to the President for approval. The New Mexico Boundary Bill has passed the Senate. It has been favorably reported by the House Committee on Indian Affairs and is now on the House calendar. Early passage is anticipated.

## HOW THE "IECW DOLLAR" WAS SPENT

The grand total of all IECW expenditures through March 31, 1934 was \$7,281,368.33. That sum is gross; since deductions have not been made of the numerous small credits and "disallowances" attending all governmental accounting, some of which may not be definitely known until some months after the close of a period. On the other hand, it excludes some of the disbursements during February and March by the Chicago Warehouse, some of which had not yet been reported by the various Indian agencies for which the disbursements were made. March disbursements by the Warehouse, however, totaled only \$622.32.

The four ratios below give a good inkling of what happened to the "IECW dollar". They show, too, that IECW policies were actually executed.

1. Of total disbursements made during the period, \$5,295,234.15, or 72.73 per cent, was for payroll, for team hire (with services), and for shelter and subsistence or commutation thereof.
2. Of the total of payroll items shown above, \$851,781.94, or 16.09 per cent, went to "supervising and facilitating personnel". (The "facilitating" group, not separated in the statistics, includes large numbers of skilled laborers; in other words not all of the sum was for bosses and overseers.
3. Of the total of payroll items shown in (1), about \$4,598,961.74, or 86.86 per cent, went directly to Indians.



4. Of total disbursements made during the period, \$445,178.43, or 6.12 per cent, went for the purchase of heavy equipment. (Another 2 per cent went for renting or repairing heavy equipment).

The largest non-payroll item in this relief and conservation campaign has been the purchase of "supplies for field work", totaling \$829,378.51. That would be 11.4 per cent of the total disbursed. Once the men were on the payroll, great emphasis was placed upon the production of useful public works. Field work involved very large expenditures, precisely because it was done in such huge volumes.

The four ratios shown above, though gratifying, were lower in the second enrollment period than in the first (which ended on September 30). Moreover, they should improve somewhat in each later period. Most of the expensive equipment will not require replacement; so more money will go into payroll - into the Indian payroll. Indians are being promoted to the supervising group as fast as their experience fits them, the developing of Indian leadership being always a principal objective of the campaign. R.O.H.

## WILD HORSE ERADICATION ON FORT APACHE

By A. G. Hauge,

Forest Supervisor, Indian Service

One of the problems in range management on the Fort Apache Indian Reservation is the eradication of the wild horses that in many sections practically overrun the range.

On much of the range, already badly over-grazed, the added destruction caused by the grazing and also the running of the wild horses hastens the depletion of the range to an alarming extent, and on areas where the stocking of cattle is in the proper degree considered from the viewpoint of a sustained yield basis, the additional stocking and damage resulting from the numbers of wild horses can be considered as the main contributing factor for the depletion of these ranges.

### Estimated Numbers of Wild Horses

There have been many estimates as to the number of wild horses on the Fort Apache reservation. Stockmen have reported that on certain districts there are as many horses as cattle. On practically all of the Indian cattle districts, the number is sufficient to be considered as the chief cause of range depletion. A conservative estimate is 5,000 head. The wild horse, however, is considered to be nearly twice

as destructive to the range as cattle and, while in numbers the horses are estimated at close to a fourth of the number of cattle, the proportion of the range that they utilize is, therefore, considerably in excess of one-fourth. An additional factor which must be taken into consideration is the consumption of salt and the breaking up of the salt blocks by pawing. The horses also worry and chase the cattle from the salt grounds.

## Methods of Capture

Conditions vary as to locality where the round-up of the wild horses is being carried on, but the methods are practically the same. Most of the areas are rough and mountainous. In the higher pine and fir areas there are dense thickets of pine, fir and aspen reproduction. In the lower pinion pine-juniper woodland areas, there are dense brush thickets of the brush oak and mountain mahogany type. Indian riders are employed, a crew consisting of twelve to fifteen men. The proper time to carry on the work is in the spring as the wild horses are then in a weakened condition and have less endurance than they have later in the summer or in autumn. Where range improvements, such as trigger traps and pastures, have been constructed these are used. Salt is placed in one of these traps, the triggers are properly set, and the horses, while finding no difficulty in passing in, are unable to pass out against the points of the trigger. In areas where water is scarce and where springs or wells are trapped, the horses are captured in these. The traps are "worked" every twenty-four to forty-eight hours. "Gentle" horses are herded into the traps and the whole herd moved to a holding pasture. In herding a band of wild horses it is necessary to introduce a number of "gentle" horses and thus the entire herd is moved to a "holding" pasture until further disposition is made of them. This means of using the traps is the much simpler and easier

method to capture the horses.

When range improvements are not available, the capturing of wild horses presents a much more difficult problem. One method is to construct a "blind" corral or trap, using poles and brush and locating them on trails traveled by the wild horses. The brush is used to camouflage the entrance so as to make it possible to herd the horses in. In moving to a holding pasture, the "gentle" horses are again included in the herd so as to make driving possible.

Another method used in some of the more open country where riding is not so difficult is by herding a band of gentle horses, and having the riders herd wild horses into this band. The entire herd is moved toward a holding pasture, thus gathering all horses that can be obtained in the area.

Up to date in the two camps that have been established, a total of approximately 800 horses have been captured. Included with the wild horses is a percentage of branded horses, which have been allowed to run on the ranges, and which have joined some of the bands of wild horses, and which make up, with the off-spring, an ever-increasing total. The more isolated the area from the Indian communities, the larger will be the proportion of unbranded or maverick stock, which are also proportionately wilder and more difficult to capture.

### Disposition of the Horses

The horses are sold to local fish hatcheries and to a local buyer for shipment to canning plants in Phoenix, and Los Angeles, where they are converted into delectable dishes for our canine friends.

While the primary purpose of the capture of the wild horses is to remove them from the range, it is also a source of saddle horses for the Indians. Some of the larger and better class of horses are selected for the use of the

Indians.....As the horses are considered the property of the Indians, it is only through agreement with them that removal from the range can be made.

In rounding up the wild horses, the Indian riders find the work interesting and much to their liking, but in spite of the fact that their mounts are "grained" and kept in good condition there are horses still remaining on the range areas worked that are successful in eluding them.

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The Cover Picture. The cover picture of this issue of INDIANS AT WORK shows women and children on the San Carlos Apache Reservation in their typical wicki-up homes. The photograph was taken by Mrs. Marjorie Content of New York City.



## THE NEW "SOUTHWESTERN MOUNTED"

The country at large has already heard about the Navajo Mounted Police. Hard upon the formation of this band came the sensational murder of Sam McCabe which resulted in the Navajo officers becoming "front page" news all over the country. The participation of the new police corps in this case is now at an end with the arrest of four suspects, some of whom have confessed the crime. The reason for and the organization of the corps, however, has not received a proportionate amount of publicity.

The idea is the Navajos' own. The reason, briefly, was that the Tribal Council felt that, with the influx of the wages which are being paid to Emergency Conservation workmen on the reservation, bootleggers, gamblers, and so forth were becoming a serious problem to the Navajo people. Accordingly, at the Fort Defiance meeting with the Commissioner and his representatives in March, they requested authority to form their own police corps. This authority was granted them, for the creation of a force of thirty members to be known as the Navajo Mounted Police, to maintain order within the boundaries of the Navajo Reservation.

Chief Special Officer Louis C. Mueller was appointed instructor. On April 23 the men met at Fort Defiance for a week of training. The new organization consisted of twenty-seven policemen, two lieutenants and one captain.

An interesting thing about this new law enforcement body is that all thirty members are full-blood Indians. Only five of them speak English.

Outlining the instruction given the men and commenting on the difficulties arising from the need to translate white conceptions of crime into the Navajo language, Mr. Forrest M. Parker, Area Supervisor, writes as follows:

"Mr. Mueller began his instruction by describing the various crimes most likely to happen in the Navajo country and since the Navajo Indians have no words for misdemeanor, felony, robbery, manslaughter, offense, murder, and so forth, it was necessary for him to divide these into two or more classes. For example, he explained a misdemeanor as a small crime and a felony as a big crime. He further explained that any crime which carried a greater sentence was a felony.

"The class was asked to cooperate by giving their undivided attention and to ask questions at any time. The attention they gave and the intelligent questions they asked were a revelation. Mr. Mueller stated he had never witnessed such intense interest nor had he ever been called upon to answer more intelligent questions by any group of men.

"We proceeded through Monday and Tuesday with a session on Tuesday night and I agreed with Mr. Mueller after the Tuesday night session that these men had absorbed enough to start out on their work. (The original idea had been to give them a full week



of instruction.) We continued, however, until Wednesday afternoon. Most of Wednesday, Mr. Mueller pictured certain circumstances that might arise and would select one of the men to state what he would do under such circumstances. Their replies verified our opinion that they had the fundamentals. They requested that they be given further instruction about the time of the next Tribal Council in July. Mr. Mueller agreed to this.

"On Wednesday, with the approval of Thomas Dodge, Chairman of the Navajo Tribal Council and Superintendent Hunter of Fort Defiance, we selected the following officers:

Joe Walker, Southern Navajo, Captain  
James Oliver, Northern Navajo, Lieutenant  
Mammelito Lewis, Keams Canyon, Lieutenant

"In lieu of regular commissions, Mr. Mueller commissioned each one as posseman until June 30, 1934.

"Side arms, badges and uniforms have been requested from the Washington Office.

"These men were given to understand that they were selected by their own people on the assumption that they were sober and honest, that they were not only responsible to the Government but to their Tribal Councilmen, who had placed their confidence in them, and that any misconduct on their part would reflect on those who had selected them and placed trust in them; and that they must abstain from the use of intoxicating liquor entirely. No definite date was set for the next course of instruction, but after the next Tribal Council, in July, will be the logical time."

## A DEVELOPMENT OF THE REPRESENTATION OF THE SCIENCES IN ABSTRACT INDIAN DESIGN

(An Experiment In The Correlation Of Art and Science By Students Of Both Subjects, Santa Fe Indian School).

At the early part of the school year the question arose from several sources: "Can Indian art be tied into the other activities of the school or must it exist for itself alone?" Art in other modern schools most certainly unites with other subjects; art, in life, unites with every aspect of life.

### The Origin Of The Idea

A sixth grade class of the school, studying plants and animals, painted a mural of a deer, cacti, clouds and rainbow upon their classroom wall. Other classes followed with requests for murals related to things they were studying. The science class' potent material offered an attractive experiment in correlation of the studio and the laboratory.

The science teacher and the art teacher discussed the problems involved before taking the matter up with the students. They decided that astronomy, geology, zoology, botany, physics and chemistry should be represented. They listed the students

common to the art and science classes and tentatively assigned the subjects to the ones whom they considered most fitted through interest.

The science teacher presented scientific facts which he thought most important to bring out, and the art teacher proposed plans for doing the work. Plans were stripped of non-essentials and made to look as simple as possible before they were presented to the students. The teachers realized that the work would have to be done out of school hours, and made a schedule for night meetings which would not conflict with other student activities. The work was purely voluntary.

### The Students Used Ancient Materials

The science teacher sent the students to the art teacher individually for a proposal of the plans. The boy much interested

in chemistry was told something like this: "See if you can show the electrons whirling around the protons in colored ellipses. See

if you can make a design of many ellipses of different colors and sizes, some very little, some larger and some very big. Where bands of two colors overlap, see if you can make the one color that they would produce. See if you can make a beautiful pattern of color, color in bands of different widths."

A Hopi boy, adept at doing his native cloud and lightning symbols, was asked if he could make a design to represent physics by showing the great forces of nature, the lightning, the thunder, wind, rain, clouds, rainbow, electricity under and through everything.

A Laguna boy with a flair for intricate detail was given the suggestion that he might show the simple meaning of geology by painting long horizontal bands of different colors to represent the

various strata of the earth; and in the bands from the bottom to the top might show the development of life forms, by designing skeletons and fossils of animals from the early shelled forms to the recent and present higher forms; he might get many animal designs from the old Mimbres.

A Santa Clara girl and boy were asked if they could take a pair of narrow vertical panels and paint in them the growth of life from a single cell, a beautifully designed cell, to higher forms containing many cells of the same design. They were asked if they could relate their panels to one another in color and movement, animal life growing upward from one cell and plant life growing upward from one cell. Other subjects were approached in a like manner.

### Group Work of the Student Artists

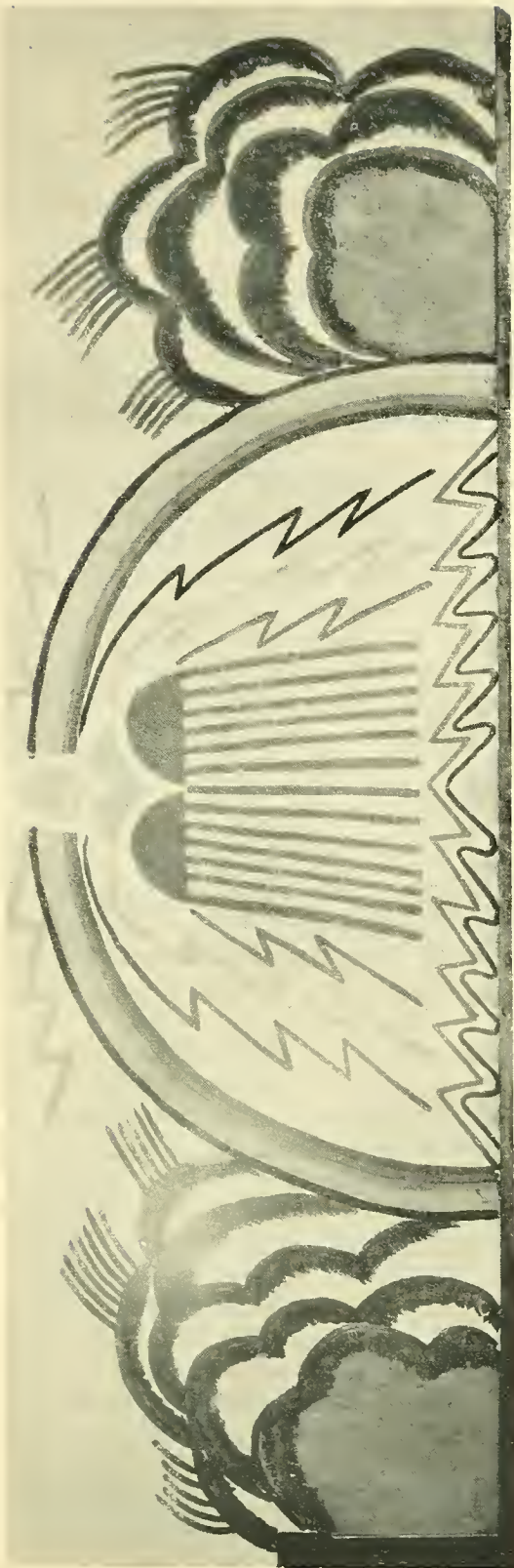
The artists made tryout sketches with colored chalk on large sheets of wrapping paper. They organized, revised, eliminated and simplified. They made abundant use of their textbooks, encyclopedias, dictionaries, portfolios of Indian design, the science teacher's notebooks and of each other's ideas.

When they drew upon the walls with charcoal, they simplified their designs still further until they were at last devoid of everything except the most significant ideas. The colors which they used

were ground from native stones and clays and therefore aided in securing a unity which could not have been possible with commercial paints. Unity was also strengthened by the placing of each subject in relation to the whole group. Each artist was aware of the relation of his contribution to the larger unit.

The experiment resulted in clarifying, unifying the fundamental truths of science not only for the artists, but for the other members of the class, and in giving an idea for the far-reaching





The Physics and Zoology Murals made by the Indian Art and Science Students, Santa Fe School

possibilities of the application of Indian design. That these results should be achieved by the students is of as great im-

portance to them as the ordinary purpose of the mural, namely, that of primarily beautifying a wall.

### The Science Murals

The arrangement of the murals begins with astronomy. The painting represents our solar system in design - the sun giving off a brilliant light which grows fainter as the distance increases. The nine planets reflect the sun's light, some form shadows; while others give off their own rays of light.

The planet most vital to us is the earth and geology naturally follows showing six strata of rock in bands of color. In the sediments are found forty-five fossils representing the development of animals from the beginning of multicellular life. Beginning with the boneless life, such as the starfish, jellyfish and trilobite, it carries us through the eras of the boned fishes, reptiles, turtles, frogs, insects, birds, mammals and man.

The next three murals concern themselves with two branches of biology - botany, zoology, and a design portraying the interdependence of plants and animals.

The zoology mural portrays the story of the development of animal life from the lower forms to the higher, from sea prominence to land prominence. The figures are fishes, sponges, jellyfishes, starfishes, mollusks, turtles, triceratops (giant reptile), bird

and ape man.

The botany painting portrays a similar development of plant life from the mosses, ferns, and palms to the modern plants - yucca, giant cactus, Indian paint brush and aspens.

The Indian design in the center represents the carbon cycle and the other factors necessary for life - the animals to the left giving off waves of carbon dioxide to the plants, and the plants giving off oxygen to the animals. These waves are represented by bands of color. The sun, soil and water are also depicted in the design.

Opposite and facing these biology paintings are two vertical panels. Facing the zoology painting is the panel depicting the growth upward from the single-celled organisms to the many-celled. The amoeba subdivides and develops into many, then follow the small tadpoles exhaling the breath of life, then larger tadpoles, and finally a huge snake. The same colors and patterns are carried through to show continuity and development.

Facing the botany murals is the panel depicting the growth of plant life from the single-celled algae to the multi-cellular plants.



The simple algae subdivides into a spirogyra, then is followed by mosses, ferns, and a flower. The same colors and patterns are carried through once more to show continuity and development.

All life is controlled by the elements of weather and climate and, therefore, physics follows. The mural is a graphic representation in Hopi Indian design of storm, wind, rain, cloud, rainbow, and lightning. But underlying all

is electricity, represented by oscillatory bands.

All matter is ultimately composed of electrons and protons. The chemistry mural represents these electrons swirling about the protons in elliptical orbits, overlapping each other in continual movement.

The subjects were all studied during our school year, and these murals added a great deal to their fundamental understanding.

\* \* \* \* \*

#### A DIRECTORY OF INDIAN ARTISTS

In connection with the work of Indian artists under the Public Works Of Art Project, there has recently been compiled a directory of the names of the outstanding Indian artists on every Indian reservation, including not only painters, but workers in every phase of Indian art - pottery makers, basket makers, bead workers, porcupine quill workers, weavers and so forth. The book was the work largely of Mrs. Charles Collier, who contributed her time to the endeavor. Superintendents were requested to send in the names of Indians of outstanding talent in every jurisdiction. The result is a volume of seventy pages, giving the names of the artists and the types of work in which they excel. It may be had on request from the Indian Office, where there is a reasonable interest motivating the request.



## THE INSTITUTE FOR TRAINING NAVAJO NURSE-AIDES

In accordance with the newly-defined objectives to integrate the various programs having to do with the conservation of health and to develop leadership among the Indians in their own interpretation of their health needs, an institute for young Navajo women is being held at Santa Fe from June 11 to July 8. This institute is in charge of Miss Sally Lucas Jean, Supervisor of Health Education in the Indian Service, who founded and directed the Child Health Organization which later became the American Child Health Association.

It is planned that several girls will be employed as health aides in various Navajo community centers this coming year. There are many ways in which the young Indians, who understand both languages and the various phases of medical service having to do with the conservation of health, can be given a very vital place in the integration of the health and education programs of the Service. Though funds are limited we are determined that a beginning should be made immediately.

From June 11 to July 8 there will be one hundred Navajo girls from all parts of the Reservation attending this institute at Santa Fe. There will be lessons in the care and prevention of trachoma, infant hygiene and first aid, as well as dental hygiene, social service problems and health teaching. It is common exper-

ience among many racial groups that the younger generation furnishes the most effective teachers of the adult group. Home conditions are influenced by the experience of the children and young people.

These one hundred girls, on completing their training, will be sent out as health visitors to the homes of their people, to give hygiene instruction of a sort that will be applicable in the Navajo homes.

Miss Jean points out that while the four weeks course will supply only elementary training, many of the girls will have had training of a like nature in the boarding schools, and that a teacher who is of Indian blood and who speaks the Navajo language, even though with limited training, can accomplish more than a highly trained person who does not have the Indians' confidence.

\* \* \* \* \*

A recent meeting of Indian Service District Medical Directors was held at the Washington Office, for the purposes of discussing medical problems of the Service and of conferring with Division heads on cooperation. Present were Dr. White of Albuquerque, Dr. Mossman in charge of trachoma, Dr. Murray of Spokane, Dr. Stevens of Oklahoma City, and Dr. Worley of Sacramento. Dr. Waring of Minneapolis was prevented from attending by illness.

## ALASKA'S SHARE IN THE CIVIL WORKS PROGRAM

Under the Indian Service Civil Works program approximately \$76,000.00 was allocated to the Office of Indian Affairs at Juneau, Alaska, for the benefit of the Indians in the various jurisdictions. About eighty-five percent of the money was expended for labor while the balance was used to purchase materials. Between one and two hundred Indians were given employment during the period from November 1933 to April 1934, when all activities under the Civil Works Administration were terminated by the Indian Service.

The Alaskan program consisted of some 25 separate projects for the various centers, the division being based on the greatest needs and the widest distribution of benefits. The selection of projects was left to the Director, and a wide range of choice permitted many improvements to Government and individual Indian properties which had not been possible from regular funds.

### Projects at Various Places

At Juneau the Civil Works funds were used to build a much needed basement and storage space for the Government hospital. Gold Creek, which has caused a vast amount of damage to the hospital property in the past, has been permanently confined by a rock and cement retaining wall. The Indian village of Juneau had a clean-up program and built crushed rock drives to replace

the old plank ones. The Indians here are alert in their civic interest and the Civil Works program was most beneficial.

The Saxman village, built on muskeg soil, was drained, making it possible for the villagers to have gardens. At Hydaburg the terrific winds on the Sukkwan Narrows made the story-and-a-half school building unsafe. Civil

Works money and labor were used to remove the top story and build a full ground floor in the basement.

The land was cleared around the Wrangell Institute, built in 1931, and a highway was constructed through the Institute grounds. The project at Klukwan consisted of clearing land and cutting fuel for destitute families and for

around the Indian School at Cordova have cleared lands for homes and gardens, and have cut logs to build cabins. It is planned to have a new community here.

Very little could be done at Mountain Village Hospital during the winter months; however, some general improvements were made to Government buildings.



Indian Civil Works Crew Under The Alaska Blue Eagle

the school. The workers also cleaned away a glacier slide that had interrupted traffic between Haines and Klukwan.

New quarters were build for the teachers and nurse at Hoonah. In several of the villages work was done to furnish domestic water supplies. The Indians

Relief was furnished for the people of King Island by sending supplies from Nome on the "North Star", the Indian Bureau supply ship. No report can be received regarding the relief of destitution by means of these provisions until next summer.

#### A Totem Doubles For The Blue Eagle

An interesting feature of the

Civil Works report from Alaska is



the picture of the Civil Works Administration crew under the local "Blue Eagle". The eagle shown in the picture is a totemic symbol which formerly stood on the home of an Indian family at Howkan. When the village was abandoned by the Indians in 1911, the Skulka family took the "Blue Eagle" to Hydaburg where it has remained, except to be brought

out on some special occasion, such as that illustrated in the picture. Much as this famous bird has featured in American life lately, it is certain that no other "Blue Eagle" in United States territory antedates this old carved wood Indian totem eagle. Another institution of our democracy that was old to the red men when we thought about it!

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### MODEST PROPOSAL

"In behalf of all the artists of Taos, and of all people who see no anomaly in preserving self-sufficient primitive conditions among parasitic mechanistic conditions, I demand that you do not 'improve' the Taos pueblo or the wild beautiful Lucero Canyon by any engineering project. I am well aware of the high percentage of diseases at the pueblo and of your naive intention to reform these matters by sanitary conveniences, but the root of the thing is tribal autonomy which must be regained in its primitive spiritual essence before the slightest reform can be made. Good sympathetic teachers, all archaeologists, should supplant your present compulsory education system and teach the degenerate youngsters the old culture. To re-vitalize the Indian, the stress must be put on esthetics. You can have no esthetics with piped water and canned music and raucous radios.

"The gift of a brass band drum is no less a travesty than your intended gift, Mr. Collier, at the taxpayer's expense, of electricity and sewer pipes. The inconsistency is nauseating..." From a letter to Commissioner Collier.



THE POOR OLD MAN WITH THE LONG WHITE WHISKERS

Being a Treatise on Government Transfers

By Robert Marshall

(Contributed To The Weekly Report Of Indian Service Events Which  
The Commissioner Supplies To The Secretary Of The Interior.)

On March 16, upon returning from a field trip, I started immediately to take the necessary steps to have some twenty-three changes made in the personnel of the Indian Forest Service. Large-scale timber operations were recommencing on the Klamath, the Navajo personnel was being completely reorganized, and three key men on our force had been taken over by the Office of Erosion Control. It was imperative for the efficient administration of the Indians' forest and range wealth that certain transfers and replacements should be made right away.

For five days one man in our office concentrated on writing up the general memorandum of changes, the twenty-three individual recommendations, and the lengthy justifications for clearance. I remember that three of us stayed at the office the evening of March 20 until 7:15, checking over the various papers in order that they might surely go forward the next morning, since every day seemed precious. It took the papers ten days to receive the required checking and initialing in the Office of Indian Affairs, and then they disappeared into that mysterious world of clearances pre-

sided over by the Secretary's office, the Budget office, and the Civil Service Commission.

Within twenty-seven days four of the transfers came back approved, but since they were inseparably tied up with other unapproved transfers they were of no use to us at this time. Between sixty and seventy days afterwards an additional ten changes went through. Today I am returning from the field again seventy-nine days after our first memorandum went out, with nine of the most important transfers still unaccomplished.

I can look forward in my imagination to the year 1974. A poor old man with long white whiskers limps up to the Navajo Center and stops a passing Indian.

"Where is the Superintendent?" he asks in the Navajo tongue, which he has been painfully learning during forty years of hopeful preparation.

"Superintendent!" ejaculates the Navajo in that perfect English which is the fruit of forty years of day school training: "The last Superintendent died twenty-seven years ago and we have governed ourselves entirely ever since. Where in the world have you been, you anachronistic old Rip Van Winkle?"

"I am the new Forester," says the poor old man with the long white whiskers. "My appointment which was started on March 21, 1934, has just been completed and I have come to protect your range from overgrazing and erosion."

"But we are a nation of foresters," replies the Navajo.

"Our children are all taught the nineteen 'don'ts' of range control before they are six. So perfectly have they been trained that our young men go forth to teach the gospel of erosion control in all the nations of the world. Besides, there was a big change in the climatic cycle back in 1951 and today our forage is so deep and plentiful we don't know how to use it all. No, old man, I'm sorry but we have no use for your talents. You had better wire to Washington for a transfer."

"My God!" exclaims the poor old man with the long white whiskers. "There is time in life for many things, but even a Methuselah would only find time for one Government transfer!"





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